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On 200.

Duke of Argyll



A

DISSERTATION

ON THE

First Migrations, and Final Settlement

OF THE

SCOTS in NORTH-BRITAIN;

With occasional Observations on the

P O E M S

OF

FINGAL and *TEMORA*.

D U B L I N:

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DISSERTATION, &c.

IN the preceding Dissertations, we have shewn, that a Colony of *Iberian Celts* have settled in *Ireland*, several Ages before the Reception of Christianity. Having arrived from a Country, wherein Commerce and Arts made some Progress, they carried the Use of Letters into this remote Island; and we have seen that, in favorable Periods of Time, they have cultivated those Elements of Knowledge much to their own Advantage.

It took a considerable Time, before the infant State multiplied sufficiently, to make new Establishments in the neighbouring Parts of *Britain*. It took a long Time also, to confirm their Power over the *British* Colonies they found in *Ireland* before them.

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It was only when they grew populous and secure at Home, that they could spare any considerable Numbers for a foreign Establishment: and even in that Case, many Circumstances must concur, to prevail with such Numbers, to quit their native Habitations, and exchange a *fertile* for a *barren* Country. When these Circumstances did concur; Emigration was practicable, and in some Cases desirable. The Remains of antient History, still preserved, cast considerable Light on this Part of Antiquity. The Countries of *Britain* next to *Ireland*, were split into independent petty Governments.--Assisted by the Influence, and supported by the Power, of the *Irish Monarchs*, the *Cruthneans*, or *Picts*, became the superior Nation in *North Britain*; and the *Cruthnean* Princes established in those Parts a Sort of Monarchy over all, or most of the native Clans. Too great a Share of aristocratical Power mixed with the regal Constitutions of those Times; and Kings generally became the Victims of Faction, because their superior Rank was envied, and the Hazard of pulling them down was not great. The discontented Factions which lay next to *Ireland*, entered into Confederacies (*a*) with the *Irish Monarchs*; and thro' those Alliances,

(a) *Ogyg. Par. 3. Cap. 18.*

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ances, the ancient *Scots* have obtained, at some Times by Friendship, and at others, by Force, some Establishments in *Cantyre*, *Galloway*, and the contiguous Isles.---But these Settlements were for a long Time very inconsiderable.--The *Cruthneans* growing soon jealous of their new Guests, Hostilities commenced between them.--Overpowered by Superiority of Numbers, the *Scotish* Colonies found a secure Retreat in the parent Country. Recruited there, they recoiled upon the Enemy, and, by assisting the weaker against the stronger Factions among them, they regained, and at some Time extended, their own Power.--Thus it was: And it was only about the Middle of the (b) third Century, and under the Auspices of their wise Monarch, *Cormac O'Cuinn*, that they made a firmer Establishment in *North-Britain*, than any they had there before.

That Establishment was made in Favour of *Eochad*, otherwise *Cairbre Riada*, a very enterprizing Prince of the *Degads* of *Munster*, that Monarch's own first Cousin, and the Son of *Conary* the Second, who dyed King of *Ireland* in the Year 220.--This first nominal Establishment of *Scots*, in *North-*
A 3
Britain,

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Britain, took the Name *Dal-Riada* from the Prince (c) *Eochad-Riada*, who was the Founder of it.--His immediate Posterity succeeded to his Authority over that, as well as over the other *Dal-Riada*, which he established in the present County of *Antrim*.

The *British Dal-Riada* was exercised by frequent Hostilities from the *Cruthneans*, and, in one Period, with so good Success, that they forced almost the whole Colony to take Flight into *Ireland*, under their Leader *Eochad Munrevar*.

Eochad Munrevar found a secure Retreat for his fugitive Followers, in the *Irish Dal-Riada*. But, neither he, nor his Son *Erk*, (who, according to (d) Primate *Usher*, dyed A. D. 474) could obtain their Re-establishment in *Britain*, from *Laogary*, the reigning Monarch of *Ireland*. It was only when the *Hy-Niall* Race became all-powerful in *Ireland*, on the Commencement of the sixth Century, that *Erk's* Family was re-established in the neighbouring Isle. In the Reign of *Lugad*, the Son of *Laogary*, a considerable
Army

(c) Vid. Dissert. Historic. de Vita & Patria S. Romnald. p. 369.

(d) *Usher*. Primo^r d. Cap. 15. p. 609. 610.

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Army was raised, and sent into *Britain*, under the Command of *Loarn*, the eldest of *Erk's* Sons.--*Argyle*, and the western Parts of modern *Scotland*, were then conquered from the *Picts* or *Cruthneans*,

Then, and not before, a new Monarchy of *Scots* was erected in *Britain*, continuing for some Time under the Protection of, and in a State of Vassalage to, *Ireland*; (*e*) the *Picts*, however, still holding the best and more fertile Parts of the Country subject to their own Laws and Government.

Thus, the Year 503 forms a memorable Epoch in the History of *North-Britain*.--*Fergus*, the Son of *Erk*, became the common Patriarch of the royal Line of *Scotland*.--The *Picts* could never regain the Country they lost: nay, their own Monarchy declined in the course of Time, and was dissolved, finally, by the Conquest of *Pictland*, in the ninth Century, under *Kineth*, the Son of *Alpin*, who was Father-in-law to *Aodh Finliath*, the King of *Ireland*, and, in Fact, the first King of the Country now extending from *Edinburgh* to *Caithness*.

A 4

When

(*e*) *Scoti montanis in locis...Picti in agris fertilioribus.* Buchan,

When the *Scots*, about the Year 850, became Masters of *Scone*, and the greater Part of the *Lowlands*, their Kings removed the Seat of Government into the South. They allied with their *Saxon* Neighbours, and soon after adopted, not only the Customs, but even the Language, of that People.--In the eleventh Century, the *British Scots* became still more powerful than they have been in any former Period, and they continued so until the Reign of *Alexander the third*, whose unfortunate End closed the royal *Dal-Riada* Succession in the male Line; and opened such a Scene of Misery to that Nation, as can hardly be paralleled in the History of any other.

In the Contention between the *Bruces* and *Baliols*, the King of *England* was most unwisely called in as an Arbiter. The Consequences are well known. For some Time he forced the Kingdom of *Scotland* into a State of cruel Vassalage.

It was in his Torrent of Success against the *Scots*, that *Edward I.* King of *England*, carried off and destroyed the antient Records of the Nation. He thought, or was made to believe, that national Ignorance of all former Rights, would soon reconcile the People to

to national Servitude. But this brutal Policy did not succeed.

The Archives of *Scotland* were not thoroughly destroyed. Some Remains of antient History were still preserved. Such Fragments, however, not corresponding with the Policy of Men in Power, they were se- creted from the public Eye, and a (f) new Scheme was invented, to justify the Pretensions of the *Scots* to an Independency on *England*, and that under the Sanction of a Monarchy of *Scots* in *Britain*, several Ages antecedent to the Christian *Æra*.

The new System continued some Time in its rude Draught; *John de Fordun*, a *Scotish* Priest, was employed to give it a Form, and such a Degree of Consistency, as was sufficient for an ignorant Age. Before, however, he commenced his Task, we are told that he travelled into *Ireland*, to consult the antient Chronicles, as so many (g) Oracles, relative to what could be learned of the antient History of the *Scotish* Nation. If *Fordun* took such a Journey, it is certain that

(f) Vid. Innes's Critical Essay on the antient Inhabitants of *Scotland*. Lond. Edit. 1729. from p. 600 to 636.

(g) In *Oraculis Hiberniæ*. vid. Innes's Essay. vol 2.

that he rejected the Informations he received, as they were conformable to the Accounts still preserved in his own Country, and far from being favourable to the Plan of an History, antedated many Ages before the true Time.

Fordun's History was well received in *North-Britain*. It flattered the Vanity of a brave People, not yet broke to the Yoke which galled them, or to the Indignities, which galled them still more. The *English* founded their Pretensions to an early Antiquity, still higher than the *Scots* themselves; and the Appeals of both Nations to the Popes of those Times, make no small Part of a Farce of Folly, which would be innocent enough in itself, were it not involved with a Tragedy, which had well nigh let out most of the noble Blood in the Nation, and reduced the Survivors to a State of Thralldom. When the Law of Nations is dictated *by the Spirit*, and civil Right is governed *by the Insolence*, of victorious Freebooters, we are not to wonder much, if to rational Means of *civil* Revenge, their Adversaries should have Recourse to Expedients, which, at this Distance of Time, appear very inadequate to any Purposes of civil Liberty. Our Wonder will cease, when we consider that, in more enlightened Times,

we

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we frequently find public Policy influenced more by some favourite Prejudice, which chance obtained, or Caprice started, than by the inerrable Reason of Things. Thus it is with every local Folly, which takes Possession of Nations, as well as of Individuals; and what the Wise of all ages, have seldom ventured farther with, than to extract *from it* all the Good it can bear; as violent Attempts to root it up, are *impracticable* in *most* Times, inexpedient in *some*, and dangerous in *any*. This was partly the Case in the Times we are describing. Popes were appealed to in a mere civil Controversy, not indeed that their Right to decide in such Matters, was even *then* acknowledged, but because their Sentence carried great Weight with the People.---On the Destruction of the *Scotish* Archives by *Edward I.* it was deemed good Policy to repair the Loss, by a *new* Series of History, more flattering than the *authentic* and *old*. It answered the End of preventing *Rome* from deciding in Favour of *England*, and it effectually answered the Purpose of retaining the *Scots* to the Idea they always entertained of a high Antiquity. *It drew from the national Pride all that the national Interest* required from it at *that* Time, or indeed could obtain from it *in any*; the Abhorrence of a foreign Yoke, and an equal Disdain of receiving it from a Nation they deemed their

their

their Inferiors in every Instance, except that of Wealth and Power. (b) Such was the Principle on which *John Fordun's* Book was published,

This innocent, but useful Fraud remained for some Time unimpeached.--On the Resurrection of Letters, the Authenticity of the Facts was called in Question. --*Hector Boece* and *John Major*, two *Scotish* Writers, of some Abilities, wrote in Support of the new System; And soon after, *George Buchanan*, one of the first Genius's in *Europe*, took up the Subject; and, however unfairly he warped it, to answer the Purposes of a Faction, he still, from the Vigour of his Expression, and Force of his Colouring, gave it Reputation in remote Countries.---With such a Leader at their Head, inferior Writers of the *Scotish* Nation fell into a Sort of historical Phrenzy.--(i) They persuaded themselves, and endeavoured to persuade others, that the *Irish Scots*, so celebrated thro' all *Europe*, in the sixth, seventh, and eighth Centuries, were Natives of the *Highlands* of *North-Britain*; and that those very *Highlands*, were the *Hibernia*, *Scotia*, and *Ierne* of the antient *Latin* Writers!

The

(b) See *Innes's* Essay. Vol. II. passim.

(i) *Uffer*. Primord. cap. 16. p. 575, et passim.

The learned *Cambden*, Primate *Usher*, Dr. *Loyd*, Bishop of St. *Asaph*, and Dr. *Stillingfleet*, appeared foremost among the *English* Antiquaries, in detecting this wild Hypothesis. They gave the Public the fullest Conviction of its Forgery; but had no Success in convincing their Adversaries. These Men would not be convinced.---No Fact can afford a stronger Proof of the Obstinacy of the polemic Spirit; and certainly none should give us a greater Mistrust of it, than to find it so invincible, in a mere Point of Party-Honour, (for no Party-Interest was now concerned) so ill supported, and so ill understood, as this before us certainly was.

Writers of every Form, and Sir *George Mac Kenzie* in the highest, set themselves in Opposition to *Usher* and *Stillingfleet*.---*Fordun's* Scheme was a *Palladium*, which must be replaced, or the State could not stand: For, to such a ridiculous Extreme did the KING'S ADVOCATE for *Scotland* carry this Point, as to pronounce it a Species of (*k*) High-treason, to controvert the Antiquity given by his Countrymen to the royal Line of *Scots* in *Britain*. That Advocate published two Volumes in Defence
of

(*k*) See *Stilling*. *Origin. Britann.* in Pref. p. 4, et seq.

of their *Utopian* Schemes, and put numberless Authors, antient and modern, on the Rack, to depose in Favour of Facts unknown to Antiquity.---The finishing this literary War fell naturally on the Antiquarians of *Ireland*, as they could support, from their domestic Chronicles, what the Writers of *England* adduced from the best foreign Authorities. They soon blew up all the Forts that the modern Writers of *North-Britain* have been erecting since the Days of *Fordun*: And the new System has been so compleatly demolished, that no Expedient was left, but to erect *another* on its Ruins; with what Success we shall soon see.

Fordun's Scheme, methodized, amended, and vindicated, for several hundred Years, was finally abandoned; and (1) Mr. *Mac Pherfon*, who sets out with a *second* Hypothesis, does not hesitate to denounce his historical Predecessors, even *Buchanan* himself, as a Set of Impostors, who had neither Records nor Tradition, to countenance their romantic Details of the Times before *Fergus*, the Son of *Erk*, who died King of the *Albanian Dal-Riada* in the sixth Century.

To

(1) Dissertat. on *Temora*. p. 7. Dub. Edit.

To throw a little Light on what has been obscured by these Writers, a few Observations upon the antient State of *North-Britain* will not be improper.---That Country was originally peopled by a Nation of the (*m*) *Scandinavian Scythians*. The Book of *Lecan* and other Chronicles mention their setting up a Monarchy there under *Gud* and *Cathluan*, their two first Kings: There is, no Doubt, much Fable mixed with the Originals of Nations; but in those of several Countries some Truths are discoverable. As on a Mountain overshadowed with Clouds, some Spots are here and there enlightened; so, in the Instance before us, tho' the Migration of those *Hyperborean Scythians*, (first into *Ireland*, and then into *North-Britain*) may not be true, or may be obscured by false Details; yet the Account of their being led by their Heroes *Gud* and *Cathluan*, seems to point out clearly their true Original: In the first Name, we see their Extraction from the *Gets*, afterwards called *Goths*; and in the Word *Cathluan*, which the *Romans* have transmuted a little to their own softer Accents, we find the true Radicals of *Caledonia* and *Caledonians*.

These *Goths*, or *Caledonians*, having, like the *Agathyrsi*, who swarmed from the same
Hive,

(*m*) Stilling. Origin. Britann. p. 246, 7, &c.

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Hive, the Custom of painting their Bodies,
were, on that Account, called *Cruithnids*, by
the antient *Scots*; and, on the same Score, the
Romans, in After-times, gave them the Name
of *Piëts*, to distinguish them from the *Scots*,
who, in the third, Century, began to have
fixed Settlements in *North-Britain*.

In what particular Time the *Caledonians*
first planted *North-Britain*, we know not,
nor would the Knowledge now be impor-
tant. It happened in a remote Age, when
they split into several little petty Govern-
ments; when every Head of a Tribe became
the Monarch of it. In Process of Time,
and in the natural Course of Things, some
Prince, endowed with Ability, and favored by
Fortune, mastered the rest, and laid the Foun-
dation of that Monarchy, by seventy Kings,
which continued down to the Conquest of
the *Highlands* and *Hebrides*, by the *Dalriada*
Race, in the sixth Century.

For several Ages before that Conquest,
the *Irish* kept a constant Communication
with the *Caledonians*. The *Roman* Invasi-
ons of South *Britain* made them enter into
still closer Alliances, for the Preservation of
their Liberties. The Fragments of old
Scotish History which remain, assert these
Facts,

Facts, and the *Roman* Writers confirm them.

During the Space of 170 Years, from the Entrance of *Agricola*, the *Roman* Commander, to the War between the *Irish* and *Caledonians*, in the third Century, the two Nations continued in close Confederacy against the *Romans* and southern *Britons*. But the *Irish* in all that Time made no fixed Settlements in *North-Britain*. They returned to their native Country, after finishing their foreign Expeditions, sometimes covered with Disgrace, at others laden with Spoils. In either Case, *Ireland* was the Resource of their Strength, as well as Security.

It was only in the third Century, that *Cormac O'Cuinn*, King of *Ireland*, broke off all Connexion with the *Northern-Britons*. To revenge the Protection given by the *Picts* to his Rebel-Subjects, he invaded their Country, and extended his Power over a Part of it. *Fionn Mac Cumbail*, his Son-in-law, and Chief of the *Basgnean* Clan, was then Commander of his Armies. *Carbre-Riada*, Prince of *Munster*, and the Monarch's own Cousin-german, distinguished himself signally in this War, and, in Reward, obtained not only a Territory in *Ulster*, conquered from the *Rudrician* Race, but that in *North-Bri-*

tain, conquered from the *Pi&ts*. Each of these conquered Countries got the Name of *Dalriada*, from *Carbre-Riada*, the first Possessor.

This small Settlement in *North-Britain*, threw the *Pi&ts* into just Terror of the Power and Vicinity of the Nation, who established it; and they wisely entered into Measures for their own Security, by united Efforts to expel the New-comers. In that View, they succeeded, after many Conflicts: Towards the End of the fourth Century, they subdued the growing *Scotish* Colony, and forced the Chiefs of it to secure themselves, by a precipitate Flight into the Mother-Country.

The Efforts of the *Scots* to re-establish, and of the *Pi&ts* to defend themselves, thorough the whole Century which succeeded, are but little detailed in our old Chronicles. We have only enough left, to inform us, that the former did not succeed, until the domestic Contentions at Home giving Way (after the Battle of *Ocha*) to the superior Power of the *Hy-Nialls*, a formidable Army was raised in Favor of the *Dalriada* Family, and put under the Conduct of *Loarn*, the Head of it. With this Army, a Descent was made in *North-Britain*, *Kentire*, *Knapdale*, *Ardgyle*, *Lorne*, and *Braidalbine*, and the
con-

contiguous western Isles were conquered.---The Monarchy of *Scots*, in this extended *Dal-Riada*, began at this Time; not before. Our more accurate Chronologers date it from the Year 503, and the learned *Usher* concurs with them in that Epoch.--Even this Monarchy, as was but natural, continued in a State of Vassalage to that of *Ireland*, until *Aidan* King of the *Albanian Scots*, obtained an independent Sovereignty, through the Ordinances made in the great Convention of the *Irish* States, held at *Drumkeat*, in the Year 590.

Such, in brief, are the most authentic Accounts we have of the first Settlements of the *Picts* and *Scots* in *North-Britain*: And when it was proved, beyond all Controversy, that this Monarchy of *Scots*, in *Britain*, had no (*n*) earlier a Date, than this assigned by the old *Irish* Chronicles, and that the ancient *Scots*, so celebrated in the middle Christian Ages, were Natives of *IRELAND*, not of the *Highlands*; the Detection of the Forgery was a Wound which rankled in the Breasts of Numbers; as it not only stripped the Authors of all historical Reputation, but their Country of the Honour intended it, by the

B 2

Adoption

(*n*) See *Innes's* Critical Essay. Vol. 2. p. 665. 667. et reliq.

Adoption of Children, who gained so much Credit to the *true Mother*.

Such is the Spirit of our human System: It kindles into strong Resentment on the Detection of a favorite Prejudice, or favorite Error; and few Things can characterize the Impotence of the human Mind better, than the Pain it sometimes suffers from *right Information*: To this Impotence, we are to ascribe the *recent* Efforts of the Writers of *North-Britain*, to make Reprizals, and to impress an Idea, that the Pretensions of *Ireland* to the early Use of History, are as ill-grounded as *their own*.--To this comforting Period have they finally reduced the Controversy, like the sage Divine, who ended a furious Contest with the incredulous *Jew*. " Good Sir, if you do not acknowledge the Authority of the *New Testament*, " I absolutely renounce to the Authority of " the Old! "

Mr. *Innes*, a learned Ecclesiastic of the *Scotch* College in *Paris*, was the first who opened this Scheme to his Countrymen. His two Volumes on *Scotish Antiquities*, contain some Facts curious and useful: But the Bulk of the Whole is employed to show, that the Pretensions of *Ireland*, to the early Use of Letters and History, are no better grounded than those

those of *Scotland*: Like the Attempts of *Pere Hardouin*, to shew that several Works ascribed to the antient Classics, are the Productions of ulterior Ages; his Arguments are plausible, not solid; consisting of mere Negatives; which, on summing up their whole Evidence, do not amount to one positive Proof of his main Argument.---They only open a Vein of historical Scepticism, which indeed may have its Use, by engaging Writers in a more critical Examination of our antient *Scottish* Writings, than hath been hitherto entered upon.

It was from that Writer, that the Translator of *Fingal* has borrowed any tolerable Objection, to the historical Accounts still preserved in the *Gaelic* or *Scotic* Language; though he had not the Candor to make the smallest Acknowledgement to his Benefactor. It is only when he dismisses this Guide, and gives us Matter of his own, that he becomes contemptably ridiculous: But the Abbe *Innes* had a Character to support, and would go no farther than to offer his own Conjectures and Negatives; otherwise confessing himself in the Case of (o) "one travelling alone, with
 " out meeting any Person who could give
 " him any certain Directions in his Journey."

SECTION II.

OBSERVATIONS on Mr. *Mac Pherfon's* Dissertations and Notes on the Poems, intitled, FINGAL and TEMORA.

MR. *Mac Pherfon* was not as unfortunate as Mr. *Innes*, in travelling alone. ---He most confidently informs us, that he took *oral Tradition alone*, for his Guide; when all historical Scripture failed him. By this *inerrable* Compass, he sails back into remote Ages, and discovers there a *new* Monarchy of *Scots* in *Britain*, to make us Amends for the Ruin of the *old*; which *Buchanan* took so much Pains to immortalize and adorn.

A little low *Astutia* runs through the whole Game which this Writer would play upon

upon us:--(p) "He cannot say how early the
 " Monarchy of the *Gaedhil*, or *Scots*, began
 " in *Britain*; but that it flourished in the
 " first Century, under *Thrathal*, (which, by
 " the Way, is not a *Scotish* Name) he is
 " certain. The Monarchy of the *Scots* in
 " *Ireland* had still," he assumes, "a later
 " Beginning; but without Lustre or Con-
 " sequence, save only what it received from
 " the Parent-Country, (the '*Highlands*)
 " which hardly could preserve this its own
 " infant Colony from being strangled in its
 " *Irish* Cradle." The same Spirit which
 possessed his Countrymen, *Dempster*, *Cham-*
bars and *Lesley*, to claim the *Scots*, celebrated
 through *Europe*, in the 6th, 7th, and 8th
 Centuries, as *Natives of the Highlands*; hath
 seized on Mr. *Mac Pherson*, to transfer thi-
 ther the Nativity of *our Scotish Heroes*, in
 the Heathen Times: He well knew, how-
 ever, that the Errors of the former Writers
 could not be supported; and, therefore, like
 the false Mother, he would now *divide the*
Child, and support his Pretensions, from the
 Informations of (q) *Ossian*, or *Ossician*, whom

B 4

he

(p) See the Dissertation and Notes on *Temora*, by
 Mr. *Mac Pherson*.

(q) In his first Publication of Poems from the
Erse, he calls this Bard *Oscian*, and in the later Tran-
 slations, *Ossian*: This shews his little Knowledge of
 the *Gaelic*, or *Scotish* Language. *Oisín* is the true Read-
 ing, and so written in all our antient Manuscripts.

he represents (*very wisely*, for his Scheme) as *an illiterate Bard, who lived in an illiterate Age!*

John Fordun's Scheme of Monarchy was plausible, in an ignorant Age. The Scheme before us would be absolutely ridiculous, in any. It required some Knowledge in the antient State of *Ireland* and *Scotland*, to annihilate the former; the latter, leaning *solely* on blind Tradition, in its Dotage, can not stand.--Before we dig its Grave, it may not be improper to inform the Reader, previously, that the Father of the aforesaid venerable *Ossian* (famous in History, for military Skill and Jurisprudence and famous in Romance, for marvelous Exploits,) was known, and is still known, in *Ireland* and (*r*) *Scotland*, by the Name of *Fionn Mac Cumhail*. The Histories of the Learned, the Traditions of the Vulgar, gave him no other Name.—At present, our Mistake is rectified.—By *poetical Baptism*, this Prince is, in the Poems before us, called *Fingal*; and by *historical Creation*, he is dubbed (*s*) *King of Scotland!*---Stripped of his native Country, stripped of his very Name, he is made ample Amends in a Diadem!—Nor doth it import,

(*r*) See Mr. *Martin's* Travels into *Scotland*, in his Description of the Isle of *Sky*. p. 152.

(*s*) See Dissertat. to *Fingal*. Dub. Edit. p. 20.

port, that no such Name as *Fingal*, can be found in the regal Lists of *Ireland* or *Scotland*, or that all antient and modern History is silent of such a Monarch.---*Ossian's* Authority is sufficient for recognizing his Majesty's Title;---and it would be historical High-treason to controvert it with his Majesty's own dear Son. With such Authority, Mr. *Mac Pherfon* may bear down upon us very triumphantly.---He may contend for it, that *Ossian's* Power over *the History*, should extend to *the Geography*, of this Island:---That *Moylena* (famous for its two Battles; one in the second, the other in the tenth Century) ought to remain in *Ulster*, where *Ossian* placed it, not in the King's County, where it lyes at present; and that Nothing but geographical Tyranny could remove (*t*) *Teamor*, (his *Temora*) the Seat of the antient *Irish* Kings, from the same *Northern* Province, into *Meath*, where it obstinately remains still; notwithstanding the Writ of Recaption, which Mr. *Mac Pherfon* took out against it, in 1764; that he might replace it on the old Foundations: He may, I say, contend for the Rectitude of all this; and, indeed, with as much Justice, as for a Monarchy of
Scots

(*t*) See Mr *Mac Pherfon's* Advertisement prefixed to the Poem of *Temora*.

Scots, in *Britain*, full five hundred Years before the true Time !

In Truth, there would be no End of pointing out the topographical Ignorance of *Ossian*, in omitting, as well as misplacing, some of those most noted Places of *Ireland*; which must naturally come within the Plan of his Poems: His Invention, however, is very prolific; and is particularly so, where Poetry wants it least, or is disgraced by it. In that Case, it is amazing, that Mr. *Mac Pherson* did not set *OSSIAN* right; as he had Materials for it; as the Originals were in his own Hands; and as he might safely give *Ossian* some topographical Accuracy, in the Translation. By disarming Criticism from that Quarter, he would have weakened its Power over others, where its Sentence would be doubtful and arbitrary; instead of being decisive and fatal, as we shall soon find it.--- Thus, instead of *Eambain*, or *Eamania*, the celebrated Seat of the Kings of *Ulster*, which *Ossian* never once mentions, we have the Castle of (u) *Tura*, many Ages before a single Castle was built in the Kingdom: And, instead of *Craove-roe*, the Academy near *Eamania* for teaching the Use of Arms, he gives us *Muri's* Hall; a Name as little known
to

(u) See *Fingal*. p. 1.

to all antient Writers, as *Tura* itself.—From numberless Instances of such Forgeries, Omissions, and Misplacings, the Reader will be enabled to form a proper Judgment of *Ossian*, as well as of *Ossian's Translator*.

That the Poems of *Fingal* and *Temora* have no Foundation in the History of the antient *Scots*, is an Idea that we are very far from establishing. They are evidently founded on the Romances, and vulgar Stories of the (w) *Tan-Bo-Cualgney* War, and those of the *Fiana Ereann*.---The Poet, whoever he was, picked up many of the Names of Men and Places to be found in those Tales, and Invention made up the rest. In digesting these Poems into the present Forms, Chronology was overlooked, and the Actors of different Ages are all made Coevals. *Ossian*, an antient Bard of the third Century, is pitched upon, as a proper Author, to gain Admiration for such Compositions; and the more (it should seem) as he was himself an illiterate Bard, and that his Works ran unmixed through the *clear Stream* of oral Tradition,

(w) The *Tan-Bo-Cualgney* War, wherein *Cuchullin*, *Terdia*, *Conall Cearnach*, *Fergus Mac Roy*, &c. signa-
lized themselves, was carried on some few Years before the Commencement of the Christian Ara. *Fionn Mac Cumbaill* and the *Fiana Ereann* flourished in the third Century. *M. Mac Pherfon* or *Ossian* makes them Cotemporaries. Vid. *Ogyg.* p. 128.

dition, through *so short* a Period as eleven hundred Years!---This, then, is the *Foundation*, and this the *Secret*, of the Poems before us; but, surely, too much of the *Secret* is revealed, and a little *more Art* would be necessary, to gain them a Colour of Antiquity.

To *bring* Heroes together, who lived in distant Periods of Time; and to *omit* many of the celebrated Names of the Age, wherein the Scene is laid, may, perhaps, be granted to the License of Poetry; particularly to a Modern, who ventures on a *Blast from the Epic Trump*.--But to *supply* the Omission of such Names, by *others*, unknown to Antiquity, and mere Exotics too, without (x) vernacular Cadence, is too much; and still more so, when Manners and Customs are introduced, characteristic of ulterior Times only.--*Oisín*, the Son of *Fionn Mac Cumhail*, could not take such License; since poetic Inspiration never pretended to extend so far. He could not case up his own Father in burnished Corselet, or Steel Panoply, nor stud his Chariot with costly Gems, many Ages *before* Coats of
of

(x) Such as *Semo*, *Puno*, *Favi*, and numberless other Names. *Matha* is indeed found in many old Mss. but being the Name of one of the four Evangelists, it was not introduced until after the Reception of Christianity.

(y) See *Fingal*, Dub. Edit. p. 13

of Mail, or inlaid Ornaments, were known in his native Country.--This, I say, he could not have done; but it was very easy to *Ossian*, the Son of *Fingal*: *Ossian*, the poetic Grandfather of Mr. James Mac Pherson, the poetic Grandson, could do it; and therefore did do it.

In Truth, the Absurdity of inserting into these Poems of *Fingal* and *Temora*, Customs, unknown in *Ireland*, or *North-Britain*, until long after the Decease of the supposed Author, brings a Proof not to be invalidated, that the Exhibiter of these modern Customs, is a mere modern Poet. The Omission of the religious Machinery is not indeed a Proof equally strong; but one decisive enough, as to the Poet's Ignorance of the druidic Theology. Mr. *Mac Pherson* easily foresaw, that this Omission would create Mistrust, and, unfortunately, enhances our Suspicion, by a most silly Effort to account for it. (z) "Before *Ossian's* Time, (he tells us) the druidic Religion was set aside."---But he goes on:---"The Power of the *Druids*, to elect a *Vergobretus*, was at an End."---"Upon their utter Overthrow, the Office of a *Vergobretus* became hereditary, and the established Religion was abolished."

This

(z) See the Dissertat. to *Fingal* p. 5. 6. et seq.

This is the Substance of his long-winded Detail of the Ruin of the *Druids*.--All our Remains of antient History are against him; and what Authority does he oppose to their Testimony?---His own; *his own* only!--Who, ever, before the Appearance of this *new historical Revelation*, heard of a *Vergobretus* (so called) among the *Caledonians*? or, indeed, among any other *Celtic* People, the *Ædui*, in *Gaul*, alone excepted? (*a*) It is *Cæsar* who gives us the Name, and describes the Office; and that in a Corner only of the extensive Country he conquered. Had *Cæsar* never wrote, we should never hear of the Name. Let it be admitted, however, that, as *Vergobretus* signifies a Judge, and that we need not dispute about a Word, when the Thing, that is, the Office of a *despotic* Magistrate, is intended: Yet, who informed Mr. *Mac Pherson* of a civil War between the *Druids* and a supreme Officer, the temporary Despot of their own Choice? Who, I say, informed him of the Doctrine of *hereditary Right*'s being established in *Caledonia*, so many Ages before the *Idea* of such a Right was conceived in these Islands, or indeed, any other Northern Country? Could such a Revolution, for which we have his bare Word only

(*a*) Vergobretum vocant *Ædui*, qui creatur annuus, et vitæ necisque in suos habet potestatem. *Cæsar*. *Bell. Gallic* lib. 1

only, produce, as he pretends, an utter Abolition of the established Religion of those Times?--It is superlatively absurd to suppose it. It is ridiculous to assert it.--All antient History contradicts it.

Reformation, indeed, might be useful in those Days, as in our own; and antient Anecdotes inform us, that, in the Reign of *Cormac O'Cuinn*, such a Reform was unsuccessfully attempted here in *Ireland*. Popular Superstition was too strong for that Monarch's Power, or Philosophy, to be shaken by either: Yet, with all the Success, that the Rage of Reformation, or Spirit of Tyranny, could require; can we suppose, that any spiritual Revolution, in those heathen Days, could, thus, as it were, *instantly*, produce a total Suppression of the ritual Ceremonial, and doctrinal Parts of the antient Worship? Hypothetical Folly alone, could suppose and effect it.

Mr. *Mac Pherson* is, undoubtedly, a Man of good natural Abilities, cultivated by Reading and Reflexion: And yet, I know not from what Fatality, he appears as destitute of Commone-sense, as of Decency, in most of his Assumptions (for they are no better) on the Subject before us. He wants Decency, in the illiberal Abuse of all antient and modern

dern Writers, who endeavoured to throw Lights upon the antient State of *Ireland*, and *North-Britain*; and he wants Common-sense, in Points, which his cooler Judgment would doubtless correct; had not the Rage of national Invektive taken absolute Possession of his whole Faculties. In such a Mood he must be, when he advances, that “in the Period, “when Property is *established* among Men, “and that they enter into Associations for “*mutual* Defence; THEN is their State the “Region of *complete* Barbarism and Ignorance.”—The Words are to be found in p. 18 and 19 of his Dissertation on TEMORA; (*Dublin* Edition) and a Man of his Knowledge could not betray such Ignorance of the State of civil Society; but upon the Principle we have laid down.

In the long Controversy about *Fordun's* historical Hypothesis, the Writers of *North-Britain* pretended to Authority, antient and modern:—Mr. *Mac Phereson* pretends to *neither*; and, were we to choose an Adversary, with no better View than the Ease of Refutation, he, doubtless, would be *our Man*. But we proceed on a better Motive, from the *Hope* that much of our antient *Scottish* History may yet be exhibited in a useful Light; and from the *Fear* that the prevalent Prejudices against it may be strengthened,
even

even by such an hypothetical Chimera as we have already partly exposed. In the Part we are now beginning to consider, our Adversary is exactly in the Case of one, who should draw, by Lot, for a hundred wild Notions, and hit upon the *wildest*. It must surely be so, when it comes out *for him*, and *us*, his Readers, that “ the first *Christian* Missionaries in *Caledonia*, (*b*) took Possession of “ the Groves and other lurking Places of the “ *detested Druids!* ” Doth he not here draw with the most unexampled Effrontery on the Credulity of Mankind? — Was it to recommend themselves to the *Caledonians*, that these holy Men have thus filled the Seats of Deceit and Superstition?—Was this Seclusion from Society, this criminal Adoption of the Practices of their detested Predecessors, the proper Method for preaching the Doctrine, and enforcing the Example of our Divine Master?—The Absurdity of all this is great; and what comes in the Rear of the Account is prodigious; when he informs us, that these Missionaries took the Name of *Culdees*, from sequestering themselves in the Caves and Groves of the *Druid* Fugitives! In truth, the Sequestration, here to be considered, is that of the Author of such Reports, from common Sense, or

C common

(*b*) See the Dissertat. on *Fingal*. p. 8.

common Shame; for common Knowledge is out of the Question.—*Culdee* (in the *Gaelic*, or *Scotic*, Ceile-De) signifies one sequestered, or espoused to God. This is so well known to every Man of common Skill in our Language, that it is not to be contended for. We are only to remark; that Mr. *Mac Phereson's* (c) *CULDICH* is not to be supported, otherwise than as an uncouth Barbarism in Language; as ill explained, as it is ill applied. In learning of the literal Sense of *Culdee* (properly *Cele-De*,) he might be well informed by some of his learned Countrymen in the *Highlands*. *Buchanan* knew the Meaning of the Word well, by calling them *Dei Cultores*, as Mr. *O'Flaherty* calls them *Colidei*.—They were, in Fact, a Society, or College, of Religious; sequestered *after*, not *before*, the *Scots* were converted to Christianity. They sequestered themselves in conventual Communities, not in the Groves or Caves of the antient Druids.

SECT.

(c) Dissertat. on *Fingal*. p. 9.

S E C T. III.

Mr. *Mac Pherfon*'s hereditary Monarchy of
Scots examined.

WHEN the Imagination is once fermented in the Depths of an Hypothesis, a Fever, and, in its Progress, a Phrenzy, of the Mind ensues. This Distemper seldom admits of any Remedy; and in this State it was that Mr. *Mac Pherfon* conceived, that the *old* hereditary Monarchy he reared on the *New* Foundations of *Ossian*, would certainly stand, could he but persuade his Readers, that the historical Writings, still preserved in the *old Scottish* Language, are no better than a crude and indigested Heap of Fables; what, no Doubt, the Interest of his Hypothesis required they should be. Argument comes little to his Assistance in this Part of his Task; but Dis-

ingenuity, Railing, and national Abuse, supply its Place. He condemns our old Authors, without any Tryal, and generously hires himself out to be their Executioner ; as if, like certain *Indian Enthusiasts*, he conceived that the Murder of his best Friends intitled him to the Inheritance of their good Qualities. But, granting, in Pity to his Distemper, what can never be granted to any other Writer, that his Conjectures (from Mr. *Innes*) concerning our antient Chronicles are just ; yet still *his* Hypothesis would gain Nothing by it.—The Proofs are coming forward.

They should not indeed come forward so readily, had he not intangled himself, or had *Ossian* not intangled *him*, in a genealogical and chronological Snare ; which a Writer, of any common Vigilance in the Art of Forgery, might easily avoid. Let us first catch Hold of him in *Fingal's* (d) War with *Caracalla*, Son to the Emperor *Severus* : a War, wherein, after remarking on the Unfairness of the *Roman* Historians, in concealing the Ruin of their Army, and omitting the Exploits of the *Caledonian* Hero who ruined it ; we are to observe, in the next Place, that this War fell out in the Year 211 : *Fingal*, this Conqueror of the best *Roman* Army that
Britain

(d) See Dissert. on *Fingal*. p. 10.

Britain ever beheld, was then a beardless Youth, according to our Northern Historian, and consequently, we may, without Mistake, place his Birth about the Year 191, or 192; and hence to the End of the *Temorean* War, and Death of *Oscar*, Mr. *Mac Pherfon* computes (e) precisely 56 Years, allowing nineteen Years a-piece to each Generation from *Fingal* to *Oscar* inclusive.—The Hypothesis is barely admissible, and therefore allowable, to such an Adversary as we have to deal with.—Shall we take the same License with the three other retrograde Descents from *Fingal* to *Trenmor*, who reigned, according to Mr. *Mac Pherfon*, in the first Century? No: But we must take still a much more inadmissible Liberty;—Instead, therefore, of the aforesaid Precipitation of Births, by so few intermediate Years as 19 Years to each; let us, in Favour of our Adversary, treble that Number of Years, in our retrograde Genealogy, and this will place the Birth of *Trenmor* about the Time that Mr. *Mac Pherfon*'s Scheme requires. This, then, being settled to his Satisfaction, we request the Reader to mark the glaring Absurdity of this Computation; ---each of the Princes in one Series of Descents, requiring the Patriarchal Interval, such as that between *Abraham* and *Moses*,

C 3

from

(e) See *Temora*. 225. 226,

38 DISSERTATIONS *on the*
from one Generation to another; and in the
immediate subsequent Line, *each* Prince be-
coming the Father of *another*, before he was
well of Age to mount the tall Steed, and
reign his wooden Hobby Horse!

How contrary such a Scheme is to Experi-
ence, and to the technical Canon established up-
on it, by Sir *Isaac Newton*, and the best Chro-
nologists, need not be shewn: But Mr. *Mac*
Pherfon has established a chronological Can-
non of *his own*, resembling the Rack of *Pro-*
crustes, shortening or Stretching the genera-
tions of Men, as it best answered the Pur-
poses, and fitted the Standard, of *Ossian's* ge-
nealogical Torture?

Mr. *Mac Pherfon* is so condescending as
to grant a Monarchy of *Scots* in *Ireland*, so ear-
ly as the first Century: “ A Colony (says he)
“ of *Caledonian Highlanders* (g) established
“ themselves in *Ulster*, some Time before
“ the Incarnation; where they lay in great
“ Peril of Extirpation from the *Firbolgs*, had
“ not *Trathal*, the King, or *Vergobret*, of
“ *Scotland*, sent his Brother *Conor* to their
“ Aid--Through that Aid,” (he tells us) “ the
“ *Caledonian* Power became so superior in
“ *Ireland*, that, in a Convention of the States,
“ *Conar*

(g) See the Dissertat. on *Temora*. p. 14. et seq.

“ *Conar* was elected King of the whole If-
 “ land. Hence the *Scotish* Monarchy of
 “ *Ireland* had its Commencement, and was
 “ established on the Principle of *hereditary*
 “ *Right*, till the Succession was interrupted
 “ in the fifth Generation by an Insurrection
 “ of the *Firbolgs*.---In this Civil Scuffle,
 “ *Cormac*, the Son of *Artbo*, a Minor-Mo-
 “ narch, under Guardianship, was mur-
 “ dered, &c.”

Let us now analyze this hopeful Account,
 ---According to our accurate Author, this
 young King *Cormac* was the fifth Generation
 from *Trenmor*, King of *Caledonia* in the first
 Century:---Let us allow 33 Years (not 19)
 to each Generation, and the Birth of this
 Son of *Artbo* (as he is called) will fall in
 the Year 165; and in Course of Nature
 it could not be much more or less. Again:
 Take in the five Reigns, from *Conar* (who,
 he says, reigned towards the Close of the
 first Century) to the Death of the Minor
Cormac, at 25 Years, one Reign with the
 other; and the numerical Total, added to
 the last 30 Years of the first Century, will
 place that young Monarch's Death in the
 Year 155; and the main Difference between
 that and 165, will place his Death in the
 Year 160. This technical Rule will not be
 excepted to, by any one versed in the Ca-
 nons

nons of technical Chronology, except in the Instance of being too favourable to Mr. *Mac Pherſon*. Now *Fingal*, who, it is ſaid, quitted his Exploits in *Locklin*, to attack and defeat *Caracalla* in the Year 211, and who is exhibited to us as *then* in his early Youth, muſt be born about the Year 190, and conſequently could not come to *Temora* about the Year 160, to revenge the Death of his Couſin *Cormac*; unleſs we ſuppoſe it could be done 30 Years or thereabouts before *Fingal* himſelf was born.

But this ill-fated Account drags ſtill more Abſurdity along with it: For, in Fact, *Fingal*, who is represented as the third Generation from *Trenmor*, ſhould by the Courſe of Nature be dead, before *Cormac*, the fifth Generation from the ſame *Trenmor*, was murdered.---Nay more: Had the beardleſs Youth *Fingal* defeated *Caracalla* in 211; how could he be the Grandfather of *Oſcar*, who was (ex Hypotheſi) killed in *Temora*, fifty Years before that Time?

Here we diſmiſs this genealogical and chronological Analyſis, although not for Want of Matter; and Mr. *Mac Pherſon* muſt be *now* convinced that a great deal is left unſaid, which would throw more Sunſhine on *his* or *Oſſian's* Forgery. Indeed,

as they have contrived the Matter, it is a Womb teeming with Inconsistencies and Absurdities; which, like the Children of *Sin*, in the *Paradise Lost*, prey upon the Bowels of their common Mother.---And all this is truly the more wonderful, as a little more systematical Penetration, reconcileable with itself and with the common Course of Nature, would *so far* preclude the Triumph of an Adversary, and silence the most peevish Criticism.

His Account of *Swaran*, King of *Lochlyn's* Invasion of *Ireland*, in the third Century, is of a Piece with his other Assertions; when it is a Fact indisputable, that the *Scandinavians*, who obtained the Name of *Lochlyns*, made no Incurfions into *Britain* and *Ireland*, until the eighth Century, not long after the Time (as a judicious (a) Writer observes) that their Intercourses with the *Saxons* made them expert Navigators. He, however, who could assert proleptically, that *hereditary Right* was established lineally among the antient *Scotish* Monarchs, and that minor Kings conducted their Administration by Guardians, could as readily furnish *Swaran* in the third Century with float-
ing

(a) See a Pamphlet, entitled, "FINGAL a Knight-Errant." *Lond.* Edit. 1765.

ing Castles, spreading their Wings of Can-
vas, and threatening Destruction to remote
Nations.

But we had enough of Anticipation of
national Manners, genealogical Incongru-
ities, and geographical Ignorance. They
should ever pass unnoticed in a mere *modern*
Romance, had it not been believed by some
(for some have believed Mr. *Mac Pherſon*, on
his bare Word) “ that the Account is little
“ (b) interlarded with Fable, and that the
“ Compoſitions of *Offian* are not leſs valu-
“ able, for the Light they throw on the an-
“ tient State of *Scotland* and *Ireland*, than
“ they are for their poetical Merit.” This
is the Point driven at, to gain a Monarchy
of *Scots* in *Britain* 500 Years before the true
Time; a Point not to be carried, unleſs Cre-
dulity itſelf was lulled into a State of Dotage,
and brought to conceive that the Language
of the antient *Scots*, ſtill preſerved in our
old Writings, ought to be ſet aſide in Favor
of *Offian's Erſe*, a Dialect kept from Cor-
ruption by the Salt of oral Tradition only,
and luckily preſerved from the Infidelity of
Books, or Errors of Transcribers, who, in
the Courſe of a thouſand Years, might com-
mit ſuch Miſtakes as would ſet the Learned
hard

(b) See the Preface to *Fingal*.

hard to rectify. Upon this Principle, he rejects our *literary Productions*; and, to shew upon what Grounds; he doth not scruple to advance, that the antient *Gaelic*, or *Scotic*,
 “ (c) was preserved, from Age to Age,
 “ among an *illiterate* People, who were
 “ sunk in extreme Ignorance and Barbarism,
 “ ever since the *Saxons* took Possession of
 “ the *Lowlands*.” Thus it is, that he divides his Contempt for his Readers, between bare-faced Imposition, on the one Hand, and national Slander, on the other: But the Readers of *South-Britain* will hardly take his bare Word for it, that any Language can be preserved in its clasical Integrity through many Ages, among an *unlettered* People; and the Gentry of the *Highlands* know best what is due to him, for representing their Ancestors as *the most ignorant Barbarians*, in Contradiction to *Adamnan* and *Bede*, Writers of the seventh and eighth Centuries, who represent them as a civilized lettered Nation.

We must not bear too hard on this Gentleman; and we must confess, that the Interest of his Scheme required that he should falsify all antient History, to cover some of his Paradoxes. He knew well that the *modern*

(c) See the Dissert. to *Temora*, p. 29.

44 DISSERTATIONS *on the*
dern Erse of *Ossian* would prove his Works
to be mere *modern* Poems; and in that Dis-
tress it was necessary for him to advance,
that the *Gaelic*, preserved in the *antient*
Writings, is the real Jargon, and that the
Erse of an *illiterate* Bard and *illiterate* Na-
tion, is the genuine *Classic* Dialect: The
Interest of his Scheme, I say, required that
he should advance all this; and had he done
it, without Railing, or national Abuse, his
Prudence might stand unimpeached, what-
ever became of his Honesty; but *bad Man-
ners*, mounted on the Back of *Fraud*, is too
much; and he must charge himself with
the Chastisement due to the double Provo-
cation.

Let us now listen a little to the Arguments
he brings in Proof of the Purity of *Ossian's*
Language (*d*).----“ The Manners of the
“ People, the unadulterated Recitations of
“ their Bards, and their Exemption from all
“ foreign Mixtures, preserved the original
“ Integrity of this Language through so long
“ a Succession of Ages.”---Ridiculous and
false is the Assertion!---Did not the *British*
Scots mix with the *Picts* in the ninth Cen-
tury? Were not the *Hebrides*, by (*e*) *Bu-
chanan's*

(*d*) See the Dissert. to *Fingal*.

(*e*) *Rev. Scotie. lib. i. p. 22.*

chanan's own Confession, an hundred and sixty Years in the Possession of the *Danes*? Were not such Mixtures sufficient to corrupt the Language of a People he *wisely* pronounces the most ignorant Barbarians? Could any Art, but that of (*f*) Letters alone, preserve the antient Compositions of such, or indeed of any Nation?---But as this is not an improper Place for it, we will mention in few Words what the Truth of History warrants, relatively to the *Gaelic* spoken in the *Highlands*. Before *Malcolm Can-more's* Reign, that Language was well preserved in *North-Britain*. It was in his Days the Court-Language; when it ceased to be so, soon after that Prince's Times; and that it was no longer cultivated in Schools and Colleges, it naturally degenerated into a *corrupt* Dialect. The little which Mr. *Mac Pherſon* has produced, from *Oſſian*, is (very unfortunately for his Paradox) mere Jargon, and below the Samples from the same Country, prefixed by Mr. *Lluid* to his *Archæologia Britannica*. It is precisely of the same Stamp with the wretched Lines he produces as *Irish* Compositions, without *Irish* Language to save Appearances; both are incontrovertibly out of the same Mint, without any Resemblance

(*f*) *Illæ linguæ quotidie moriuntur, quotidie nascuntur, quæ pendent ex libidine imperitæ multitudinis. Muret.*

blance to the antient Verses of the sixth and seventh Centuries, produced in the Annals of the *Four Masters*, or any other classical Writings of the posterior Ages. In Fact, since the Days of the *Bruces* and *Baliols*, the Inhabitants of the *Highlands* do not pretend that they kept any Schools, or Academies, for the Preservation of their Language: The *Irish* kept many, and the few Manuscripts, discovered lately in *Scotland*, are confessed by (g) Sir George Mac Kenzie to be *Irish*, not *Erse* Compositions. In the *Mother Country* alone, has this Language been preserved in its classical Purity. The Settlements on our Sea Coasts, in the ninth Century, by the *Danes* and other *Normans*, did not effect the minutest Change in our Language. The interior Parts of the Kingdom were safe from the *Settlements*, though not from the *IncurSIONs*, of these Rovers; and before their Entrance, the *Irish* (as is confessed on all Hands) were the freest Nation in *Europe* from any foreign Mixtures. Even after the *English* Invasion, under *Henry II.* the new Comers (beyond the *English* Pale) adopted the Language of the Natives, and forgot their own. Through the Means of Schools and Seminaries, it has been preserved in
Thuomond,

(g) See his Advertisement to the Defence of the Royal Line of *Scots*.

HISTORY of SCOTLAND. 47

Thuomond, in *Conaught*, *Tirconall*, and *Tirone*, down to the Days of *Queen Elizabeth*, and is at this Day preserved in our *old Books*. It is by such Means *alone* that antient Languages can be preserved; and that Man must be ridiculous indeed, who contends, that they can be preserved by any other. Let him borrow what Plumes he will from the Wing of *oral Tradition*, or from the Arrogance of a wild Imagination, yet still

——— *Movet cornicula risum*
Furtivis nudata coloribus.----

In good Truth, when one considers how *Mr. Mac Pherfon* and *Ossian* have compounded Matters between themselves, it is extremely hard to maintain any Degree of Seriousness, or forbear entering into the Humour of their Plan of a *high Monarchy of Scots*, in *Britain*, so early as the first Century.

‘ Do, *Ossian*; make you a Collection of
‘ our old vulgar Tales about the *Tain-Bc-*
‘ *Cuailgne*, and *Fiana Ereann*. Give old
‘ *Fionn Mac Cumbaill* the new Name of
‘ *FINGAL*, and make *Cuchollin*, who died in
‘ the Beginning of the *first* Century, coeval
‘ with him, who died in the *third*. Interpo-
‘ late as many Facts of your own, as will
‘ give us a more magnificent Monarchy in
‘ *Scotland*,

‘ Scotland, than that of *John Fordun*, which
 ‘ has been annihilated by some late Histo-
 ‘ rians and Critics.---*I* will be your Tran-
 ‘ flator and Dissertator.---*I* alone will ensure
 ‘ your Wares, and make a good Market,
 ‘ before we are detected !

‘ The Task will be difficult, Mr. *Mac*
 ‘ *Pherson*.

‘ Not at all, *Ossian*. Deal you in *Generals*,
 ‘ as much as possible : Should your *Com-*
 ‘ *mentator* mistake, in descending to Par-
 ‘ ticulars, he alone will bear the Blame. If
 ‘ *Carachuil* be not *Caracalla*, or *Caros Ca-*
 ‘ *rausius*, the Fault will be mine, not your’s.

‘ True: But should we not be very cau-
 ‘ tious as to Manners, and adopt none, but
 ‘ such as suit the Times wherein we lay the
 ‘ Scene ?

‘ No Doubt, *Ossian*, were you a mere
 ‘ modern Bard ; but as you are, or *must* be,
 ‘ an antient, the Public will take you *at*
 ‘ *your Word*. You may therefore spread the
 ‘ Circle of poetic License very wide, and
 ‘ introduce the Manners and Customs of
 ‘ posterior Times, I mean, as much of
 ‘ either, as will trim your epic Machinery,
 ‘ and give your Works all the epic Orna-
 ‘ ments,

‘ ments, that we shall deem expedient for
 ‘ our *secret* Design. Nay more, *Ossian* !
 ‘ you may, in this View, embark your old
 ‘ Heroes in Ships of magnificent Structure,
 ‘ instead of the *Curachs* used in the Days
 ‘ of your supposed Father ; you may case
 ‘ up these Sons of Renown in shining Coats
 ‘ of Mail ; and you may safely commit
 ‘ geographical Violence, by transplanting
 ‘ *Moylena* and *Temora* from their native
 ‘ Country, as easily as you have done *Fin-*
 ‘ *gal* himself. No Man, at this great Dis-
 ‘ tance of Time, will controvert your lo-
 ‘ comotive Power.

‘ Ay, Mr. *Mac Pherfon* ; but should we
 ‘ not be careful not *outrage* genealogical
 ‘ Nature ? And how would it look, if I
 ‘ were not somewhat consistent with that
 ‘ Nature, in the Account of my own sup-
 ‘ posed Ancestors ?

‘ Be not too scrupulous, *Ossian* : If you
 ‘ give *too few* Generations between your
 ‘ two principal *Æras*, I will make
 ‘ your Account consistent still, by *contract-*
 ‘ *ing* and *stretching* the intermediate Times
 ‘ of these Generations, as *Milton* did his
 ‘ Devils in *Pandemonium*, and this will pass
 ‘ on a credulous Public ; at least until you
 ‘ and I have our private Ends out of it.

D

‘ Right,

‘ Right, Mr. *Mac Pberfon*: But what
 ‘ shall we do with the old *Irish Chronicles*
 ‘ and *Language*, which stand in the Way?

‘ Leave that to me, *Ossian*: I will prove
 ‘ the *former* to be no better than a Fardel
 ‘ of *crude* and *indigested* Tales, and the *lat-*
 ‘ *ter* a corrupt *fargon*. Nay more: I will
 ‘ demonstrate, (for Demonstration comes
 ‘ not from *Demon*, the Devil, as some have
 ‘ maintained) I will, I say, *demonstrate*,
 ‘ that all Antiquity has been grossly mista-
 ‘ ken, in peopling our *Highlands* from *Ire-*
 ‘ *land*, or indeed in peopling the *British*
 ‘ *Islands* with different Nations of *Celts*, who
 ‘ spoke different Languages. For, *Ossian*,
 ‘ it is for the Interest of your Scheme and
 ‘ mine, that they should speak *but one*, com-
 ‘ mon to all. I will prove that *oral Tradi-*
 ‘ *tion* alone is sufficient in *my Hands*, for set-
 ‘ ting aside all foreign and domestic Accounts
 ‘ relating to our own Kingdom of *Morven*.
 ‘ With this Tradition, I say, we will lay
 ‘ *Lochlyn* waste, and people *Ireland* with
 ‘ our *Highland Colonies*. Still more, *Ossian*,
 ‘ I will demonstrate, that your *Erse* is the
 ‘ pure *Scotic*, or *Gaelic*, spoken in the third
 ‘ Century!

And

‘ And what more, Mr. *Mac Pherſon* ?

‘ What more, *Oſſian* ! Why, I will prevail with our learned Hypercritic, Dr. *Blair* (b), to ſummon a Cloud of Witneſſes from the *Highlands* and *Hebrides*, to depoſe upon their poetical Conſcience, that you and I are as honeſt Fellows, as ever played a firſt and ſecond Fiddle, in a poetical Concert !’

Ludicrous as this Representation may appear, and ridiculous as it is, in Fact ; yet there is Nothing fallacious or exaggerated in it ; as it exhibits the Farce, and diſplays the Intention of Mr. *Mac Pherſon*’s Scheme, in its full Extent. We now return to the Conſideration of his other Paradoxes.

He aſerts, on his own Authority, (for his System required it) that the antient *Caledonians* were of the ſame Stock with the *Gaedhils*, or antient *Scots*. Where is the Proof ? He has it ready moſt etymologically ; for Words of any Reſemblance are ſufficient for his Purpoſe. It lies (ſays he) in two ſingle Monosyllables (i), *Caël* and *Dun*,

D 2 or

(b) See the Appendix to Dr. *Blair*’s Diſſertation on *Oſſian*’s Poems.

(i) See the Diſſertation on *Temora*, p. 9.

or *Don*; and hence the *Celts* of the Hills were called *Caledonians*. But, most unfortunately for this Etymology, the *Scots* never called themselves *Caël*, (which signifies a narrow Streight) but *Gaedhill*; and so their Neighbours, the antient *Britons*, named them, with very little Variation; nor doth the Word *Don* (generally a prepositive Particle) signify an Hill, though *Dun*, in the *Gaelic*, generally signified any fortified Hill, and not seldom a Fortrefs on low Cround: Instances are innumerable. Lame, however, as this Etymology of *Caël* and *Don* must appear, it is one of the most plausible in all his Dissertations and Notes; most of his other Conjectures being so remote from the true Radicals, that they answer no End, but that of rendering their Author ridiculous: In Truth, with such License as he has taken, no Man can be at a Loss for a Meaning to any antient Compound. It is the long-exploded Nonsense of Etymologists revived; and as he has the Merit of re-instating it, let him take the Reward, such as his Countryman *Buchanan* assigned to all Dreamers like him (*k*). “*Isto enim modo quidlibet ex quolibet licebit effingere.*”

But

(*k*) *Rer. Scotic.* p. 3.

But what utterly ruins his Etymology of *Caledonians* from *Caël Don*, is, that those he ignorantly calls *Caël*, were not settled in *North Britain*, until several Ages after *Tacitus* had mentioned the *Caledonians* as Inhabitants of that Country. Mr. *Innes* (l), his Countryman, has shewn clearly, that the *Caledonians* were the Nation, known in After-ages by the Name of *Piëts*; and (m) *Buchanan* asserts, upon the best Grounds, that *planissimè* *PICTI fuerunt*. To shew, however, how much these Writers have mistaken the Matter, Mr. *Mac Phereson* (*une contre tous*) advances, on his own bare Word, that the *Piëts* and *Scots* were originally the same People, and spoke one common Language; and this *consciously*, in Contradiction to (n) *Bede*, a living Witness when the *Piëts* and *Scots* were two powerful Nations, as different in their Language as in their Original. Shall we reject *such* an Evidence, with all Antiquity on his Side, in Favor of Mr. *Mac Phereson's* Night-mare Assumptions, and ricketty Etymologies?

This novel Word *Caël* has thrown him into a magical Circle; and it were to be
D 3 wished

(l) Essay on the antient Inhabitants of *Scotland*, Vol. I. p. 45, 48, et reliq.

(m) *Rer. Scotie*. lib. 1. p. 54.

(n) *Histor. Eccles. Gent. Ang.* Cap. 1.

wished that some *second-sighted Exorcist* had conjured him out of it. Before this is done, we have only to remind the sober Reader, of one Charm in the Word, which exceeds any that this Writer hath hitherto been possessed of. (o) “ From the double Meaning
 “ (says he) of the Word *Caël*, which signifies *Strangers*, as well as *Gauls*, some
 “ have imagined that the Ancestors of
 “ the *Caledonians* were of a different Race
 “ from the rest of the *Britons*, and that
 “ they received their Name on that Account.” Who, but one *possessed*, could write at this wild Rate? Let the Reader, however, be satisfied, that the antient *Scots* never called themselves *Cael*, but *Gaedhil*, and that they distinguished all Strangers by the Name of *Gaill*, or *Gauls*; all our antient and modern Writers, *Buchanan* himself, will prove this. None, but Mr. *Mac Phereson*, ever dreamed that the *Scots* were absurd enough to call all Strangers *by their own Name*!

Nothing, certainly, can be more disgusting than this Task of exposing Writers, who bid Defiance to all Authority and Argument, to support a crazy System. If they had not, like him we have to deal with, acquired some Reputation, and that thoroughly from the Ignorance of the Public on the Subject,

(o) Dissert. to *Temora*, p. 9.

Subject, it should by no Means be attempted: Even in *that* Case, we are Losers by our Labor. If we do not unmask them, it will be said we *cannot*. When we *do*, we are deemed impertinent for expecting Attention to Things so easily refuted (*p*); though without the Refutation, the Forgery might pass for genuine Facts. It is some Satisfaction, however, that this Disadvantage, on our Side, will not be so great on that of the Reader. Through the Examination of some Particulars, he will be convinced how much Mr. *M. Pherfon* has imposed upon him. To examine inferior Particulars, when that End is obtained, would be to injure him: We are therefore hastening to the Conclusion.

Of the Original of the *Caël* (meaning the antient *Scots*) he gives such an Account as we are to take *on his bare etymological Word*. In the early Ages, “they were (says he) a “*rambling*, that is, a vagabond Nation, and “hence received the Name of *Scots*.” Who, but a genuine Descendant of the *old Piëts*, could give so malevolent, and yet so untrue,

D 4

a Re-

(*p*) *C'est avec grand plaisir, que je quitte la plume: on auroit continué à garder le silence, si, de ce qu'on le gardoit, plusieurs personnes n'avoient conclu qu'on y étoit réduit.* Défense de L'ESPRIT DES LOIX, p. 196.

a Representation of a Nation ; who, far from being Rovers, have been longer fixed to their several Countries, than any other *European* People? Mr. *Maitland* (q), a *Lowlander*, and less virulent than the *Piët*, is more favorable, and derives the Name of *Scot*, from the *Scotbs*, or *Boats*, with which it was customary with them to invade *Britain*. The Reader, however, may prefer the more general Account delivered down by the *Gaedhils* themselves, that they retained the Name of *Kinea-Scuit* or *Scuits*, from their *Celto-Scythian* Ancestors.

With equal etymological Knowledge, Mr. *Mac Pherſon* deduces the Name of (r) *Cruithnidb* (*Piëts*) from cultivating the Soil, and being Corn-Eaters ; because it so happens, that, in the *Gaelic*, the Word *Cruithneacht* signifies Wheat. Mr. *Maitland*, on the other Hand, deduces this Name from *Peacht*, Fighters, and with equal Justice. It is, in Truth, the etymological Phrenzy, on both Sides ; and the Reader will, no Doubt, prefer the Account given by the *old Scotish* Writers, because it is natural and obvious : They inform us, that they got the Name of
(ſ) *Cruith-*

(q) *History of Scotland*, Vol. I. p. 110.

(r) *Dissert. to Temora*, p. 11.

(f) *Cruithnidh*, i. e. Painters, from the Custom of painting their Bodies; and this Account is confirmed by the *Roman* Authors, who called them *Picti*, or *Picts*, on that very Account.

With Writers of this Stamp it is, *quocunquo modo rem*; and, for Want of better, such poor Shifts have been made Use of, to support an Hypothesis tottering on all Sides. To establish a Monarchy of *Scots* in *Caledonia*, in the first Age of the Christian *Æra*, it was necessary to assume, that the (t) *Scots* and *Picts* were originally but one Nation, who spoke one common Language; and this Assumption he would fain convert into a *Demonstration*, by informing us, that the Names of Men and Places in *Pictland* are of *Gaelic* Original. He is widely mistaken. Those antient Names are of *Celtic* Original, as most of the antient Names of Towns, Rivers and Districts in *Europe*, are, to this Day; what (u) *Monf. Bullet* has fully proved in his learned *Memoirs* of the *Celtic* Language. Will this prove that the several *Celtic* Nations spoke one common Language? Was it possible to do it, through the Course of so many

(f) *Ogyg.* Part III. p. 188. and *Mr. Innes's* Critical Essay, Vol. I. p. 58, 63, &c.

(t) *Dissert.* on *Temora*, p. 12, et reliq.

(u) *Mem.* de la Langue *Celtique*, Vol. I.

many Ages, Migrations and Conquests? Indeed they must, and they did, for the greater Part, make Use of the same Words, not the same Construction. Their several Syntaxes varied so, as to render one *Celtic* Nation's Dialect unintelligible to another; and all varied more or less from the *simple original Celtic*, as the modern *English* and *Highb Dutch* differ from the maternal *Teutonic*; as the modern *Italian* and *Spanish* from the original *Latin*. Do not Proofs croud upon this Argument? Have not three different *Celtic* Tongues prevailed in *Gaul*, even in (w) *Cæsar's* Time? But what Need of *dead* Proofs, when we have *living* Evidences of the Truth here advanced? The *Gomæraeg*, spoken at this Day in *North Wales*, and the *Gaelic* spoken in *Ireland*, are as different in their syntactic Constructions, as any two such Tongues can well be. There is little Kindred, but that of Words, between them; and are we not informed by *Bede*, (as above observed) a living Witness of what he advances, that the *Pictish* Tongue differed from both? Is not *Bede* a better Informer of what happened *in the Sunshine*, under his own Eye, than a crazy Writer of our own Days, who gropes in the Dark, *a thousand Years after him*?

How

(w) Bell. Gallic. lib. 1.

How stupidly doth this Writer endeavour to gain Credit to Forgery, by suggesting that different Countries contend about the *Birth of Ossian*, as seven Cities have formerly contended for that of old *Homer*.---“ While “ some,” says he,” “ doubt of the Authenticity of *Ossian’s* Compositions, others as “ strenuously appropriate them to the *Irish*.” How well-grounded the Doubts of some have been, we have already seen ; and what the Ignorant have conjectured, it matters not ; while the Fact is glaring, that *Ossian’s* Compositions are as authentic, and as locally appropriated, as any such ever were, or ever can be. The *modern Sentiments, Manners, Customs* and *Allusions* they contain, affix them to *modern Times* ; and the Ignorance of Chronology, Geography, and antient History, shews that OSSIAN, the Son of FINGAL, was in no Degree fit to personate OISIN, the Son of FIONN, in the Description of Things to which that Prince was coeval. The Son of *Fingal*, therefore, lived near our *own Times*, and it is best known to Mr. *Mac Phereson*, whether he is not, in the *Whole*, or in *Part*, alive to this Day. Be it as it may ; be he living, dying, or dead ; intire, maimed, or interpolated ; his *Erse* Language betrays him, and gives us the Land of his Nativity with as much Precision, as the Shadow

on *Abab's* Dial did the Time of the Day ; and Pity it is that the Parity does not hold out in the other Particular ; as the Sun of History would, in that Case, go *ten Degrees back* on Mr. *Mac Pherfon's* chronological Time-Plate, to gain poor OSSIAN a long *poetical Day*, and establish a Monarchy of *Scots* in Britain, five hundred Years before it really commenced !

The Poems of *Fingal* and *Temora* lye under the Disadvantage (from the Specimens produced) of being delivered in a modern corrupt Dialect. Notwithstanding this Disadvantage, we confess, and confess with Pleasure, that they are the Compositions of a fine lively Genius, and that they exhibit a considerable Share of poetical Merit in Mr. *Mac Pherfon's* Translation. They recommend themselves, by an apparent antique Dress, and an oriental Scriptural Turn in the Expression ; without any Mixture of the *fanatical Cant* of the Times. The Novelty of the Plan, and seemingly artless Construction of the Whole, are very engaging. An affecting Grace in the Sentiment, and an Imagery nobly sublime, unite in several Parts. But then, these Beauties are disgraced by a Marvellous, *injudicious, even to Puerility* ; a frequent Reiteration of the same Ideas, and a *poor Machinery*. In the Notion, however,

ever, that such Poems of the *Epic Species* are Works of a remote Antiquity, their Inequalities and Blemishes are easily overlooked, in Favor of their Beauties and wild Ornaments; when, had another Notion prevailed of their being *mere modern* Compositions, a reverse Judgment would, doubtless, be made; partly from the ungenerous Unwillingness to find much Merit in a modern Genius, and partly from the ungenerous Pleasure taken in detecting his Deformities. The Author of the Poems was well aware of such a Judgment, and, very wisely, put a supposed antient Bard in his own Place; and in Fact, had he paid any Regard to Purity of Language, and to the *Manners, Customs* and *History* of the Age in which his Scene is laid, the Fraud would be an innocent one, and, perhaps, pass for a long Time, for what it was intended it should pass.

It is Time to come to a Cessation with Mr. *Mac Phereson*, at least for the Reader's Sake, of whose Indulgence we stand greatly in Need, for so long an Attention to a few only of his capital Impositions and Paradoxes. We may claim some Right to this Indulgence, as we have left untouched many more; some, for which he has been sufficiently chastised by others; and some, which come within the Refutation of the *common*
Vulgar,

Vulgar, who speak the *Gaelic* Language in both Isles. But, as to most of his Reasonings on the Authenticity of oral Tradition, through so many Ages as elapsed from the third to the fifteenth Century; we had the Discretion not to meddle much with them. They happily share the Fate of *Cadmus's* Earth-born Host, and no sooner start out of the Mud, than they encounter and kill one another. Had he been a little more sparing of national Invektive, and less petulant in his Fastidiousness of all antient and modern Writers who treated on *Scotish* Affairs before him, he would be intitled to the Treatment due to pardonable Ignorance, and superstitious Partiality to a novel System. A quite different Treatment is due to illiberal Abuse, and aggressing Insolence; I might add, *conscious Untruths* also, (that meanest Guilt of a Man of Honour) if Decency did not forbid our making so vile a Charge to a Gentleman, who had a liberal Education, and has Talents to adorn it.

We would, however, gladly be rid of all Suspicion, by an Information from himself, whether he was unconscious of a glaring Untruth, when he asserts, that (x) we of *Ireland* call the *Erse* emphatically a *Chaëlic*, and our own Language *Caelic Erinnach*? It is

(x) See the Dissert. on *Temora*, *Dub.* Edit. p. 29.

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is a Distinction that never yet was made, either in written Records, or among the Vulgar. Whether, again, he is unconscious of a great Untruth, when he tells us that *Caëlic Erinnach* signifies the *Caledonian Irish*? Has he not told us, in a Note to the Poem, entitled, *The Death of CUCHOLLIN*, that it was no Anachronism to make that Hero co-eval with *Fingal*, and that he gave us the Reasons, in the Dissertation prefixed to the Epic Poem of *Fingal*? Was he not conscious of an Untruth, in *this Instance*, since he did not favour us with a single Line, in *that Dissertation*, to clear up the Anachronism?

This Writer vauntingly tells us, that all Objections to his System (so he calls it) can give him no Concern, as he can easily set them aside. Why was he not as good as his Word? Why did he not, in this Course of two Years, set aside the Animadversions of the learned Author, who so abundantly detected his Forgeries, as well as Ignorance, in the *Journal des Sçavans of Paris*? What now will his Patrons say? Will they not complain that he imposed on their Credulity, and construe his Silence into a premeditated Scheme, to seduce them out of their Coin, and pay them in Counters.

As

As the Writer of the present Remarks on the Books of *Fingal* and *Temora*, hath written some Dissertations on the antient History of this Kingdom, with which that of *Scotland* had been for many Ages connected, he found himself under this Necessity of shewing, that whatever Objections might lye against what he has collected, yet, that none offered by Mr. *Mac Pherson* can affect him. Far from writing with an Intention to deceive, *the Author of the Dissertations* is always open to Correction, and will be thankful for it. Much is still to be investigated on this Subject, and by abler Hands; not indeed from the low Principle which gratifies silly Curiosity, or a sillier Vanity; but from a Desire to discover as much as can be discovered, of a People, who had Arts of Civilization *of their own*, and Manners, which, however barbarous *to us*, yet inferred, and produced also, a Cultivation of the human Mind.

It now occurs, and, though out of its proper Place, it may be proper to remind the Reader, that near a third Part of Mr. *Mac Pherson's* prolix Dissertation on *Temora* is taken up in quoting, and ridiculing also, some putrid Lines which he ascribes to *Irish Bards*.——Silly Man! The Ridicule recoils

goils doubly on his own Head. Since he was engaged in a System of Forgery, why did he not throw some Sort of Veil over it, to pain an Adversary, and hoodwink Criticism? Should he not give us those Lines in the *Irish* Language, instead of the *vulgar Erse*? Is not this hiding the Bird's *Head*, while the *Tail* hangs out? But we have done. Thus far have we pushed him, with *Justice*. To push him further might be deemed *Severity*. Let us rather soften our Charge, and, after making every possible Allowance for the Goodness of the Intention, let us confess, that no Gentleman, or Sharp-er, ever knew less of the Trade of an able Impostor, than *the most memorable Mr. JAMES MAC PHERSON*.

March 24, 1766.

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Errata in the *Dissertations* on the History of *Ireland*.

Page 21. Line 25, *for* of, *read* for.

42. l. 18, *for* Phenecians, *read*
Phœnicians.

43. l. 11, *for* Ferbolgs, *r.* Firbolgs.

76. l. 9, *after* brought, *insert* up.

108, Note (p.) *for* Typographer, *r.*
Topographer.

116. l. 1, of the Note, *for* oddi-
tus, *r.* aditus.

126. l. 14, *dele* twenty.

177. l. 8, *for* its, *r.* his.

217. l. 14, *for* Aumirey, *r.* Anmirey.

246. l. 4, *after* and, *insert* his.

266. l. 12, *for* Lock-hannin, *read*
Loch-hannin.

278. *For* Sect. XIX, *r.* Sect. XX.

287, in the Note, *for* aurence, *read*
Laurence.

Errata in the *Dissertations* on the History of *Scotland*.

Page 6, Note (d) *for* Primo d, *r.* Primord.

8, Line 8, *for* Soots, *r.* Scots.

10. l. 12, *for* founded, *r.* founded.

38. l. 24, *for* Conor, *r.* Conar.

Some few other literal Errors have escaped
Notice ; but they are such as cannot set a
Reader astray in the Meaning of the Words.



Book of the Revelation to St. John
Chap. I.

I, John, who was in the island of Patmos, for cause of the word of God, and because of the testimony of Jesus the Christ, have seen and heard these things.

And when I saw and heard these things, I fell down to worship at the feet of the angel which shewed these things unto me.

But he said unto me, See thou do not: for I am fellow servant with thee and thy brethren the prophets, and with them which keep the commandments of the book of this prophecy.

And he said unto me, Write these things, and send them unto the churches. And I said unto him, I will write.

And he said unto me, Write: for the time is at hand. And he said unto me, I am the Alpha and the Omega, the first and the last, the beginning and the end.

And the Spirit and the bride say, Come. And he that heareth, let him come. And he that is thirsty, let him come, and whosoever will, let him take the water of life freely.

And I, John, have heard and seen these things, and have written them in this book, that when the time shall come, they may read these prophecies.

And the Spirit and the bride say, Come. And he that heareth, let him come. And he that is thirsty, let him come, and whosoever will, let him take the water of life freely.

And I, John, have heard and seen these things, and have written them in this book, that when the time shall come, they may read these prophecies.

dy

70.
275

